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Disce quasi semper victurus; vive quasi cras moriturus.

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King Canute.

Long years ago, upon the rock-bound strand
Of Albion, by the inward rolling tide,
The Dane, whose sceptre ruled thro' realms wide,
Now o'er the waters stretched his royal hand
And bade the rushing waves respect the land.
'Round him they raged;—the haughty monarch cried:
"How small our power, how mighty human pride!
The elements obey but God's command."
And so the waves of Time o'er Life's great shore,
Roll on, while wrecks the foam-flecked billows fill,—
Their battle-cry, the breakers' deadly roar,
And vain to stay their course our puny will,—
Tho' they shall rest victorious, evermore,
When He, the King of kings, shall say, "Be still!"

E. J. MCPHELM.

A Literary Curiosity.

The following is a most remarkable composition. It evinces an ingenuity of arrangement peculiarly its own. The initial capitals spell, "My boast is in the Glorious Cross of Christ." The words in italics, when read from top to bottom and bottom to top, form the Lord's Prayer.

Make known the Gospel truths, *our* Father kind,
Yield us Thy grace, dear *Father*, from above,
Bless Thy children *who* now implore Thy aid,
"Our life Thou *art* forever, God of Love!"
Assuage our grief *in* love for Christ we pray,
Since the bright Prince of *Heaven* and glory died,
Took all our sins and *hallowed* the display,
Infant *be-ing* first, a man, and then was crucified,
Stupendous God! *Thy* grace and power make known;
In Jesus' *name* let all the world rejoice,
Now labor in *Thy* heavenly kingdom own,
That blessed *kingdom* for Thy saints the choice.
How vile to *come* to Thee is all our cry,
Enemies of *Thy*-self and all that's thine,
Graceless our *will*, we live for vanity,
Loathing Thy *Be-ing*, *evil* in design,
Oh God, Thy will be *done*, from earth to heaven
Reclining on the Gospel let *us* live,
In *earth* from sin *deliver*-ed and forgiven.
Oh! *as* Thyself *but* teach us to forgive.
Unless *it*-s power *temptation* doth destroy,
Sure is our fall *into* the depths of woe,
Carnal *in* mind, we've *not* a glimpse of joy
Raised *against* *heaven*: in *us* hope can flow.
O *give* us grace and *lead* us in Thy ways;
Shine on *us* with Thy love and give *us* peace,
Self and *this* sin that rise *against* us slay.
Oh, grant each *day* our *trespass*-es may cease,
Forgive *our* evil deeds *that* oft we do,
Convince us *daily* of them to our shame,

Help us with Heavenly *Bread*, *forgive*, us too,
Recurrent lusts, *and* we'll adore Thy Name,
In Thy *forgive*-ness we *as* saints can die,
Since for *us* and our *trespasses* so high,
Thy Son, *our* Saviour, bled on Calvary.

John Banim.

Among the many distinguished names which within the last century have graced the pages of Irish literature that of John Banim is conspicuous. The city of Kilkenny, in the south of Ireland, and in the county which bears the same name, claims the honor of having given him birth. He was born in that city, April 3d, 1793, the same year in which the Irish rose up against the tyranny of England and strove to shake off the yoke of their most cruel and inhuman oppressor, and which is therefore generally known as the "year of the rebellion."

The boyhood of young Banim proclaimed the distinction to which he afterwards raised himself, as from his earliest years he evinced abilities of a high order, and seemed in a pre-eminent manner to inherit the strong mind, the energy and the intelligence of his father, with the meekness and gentleness of his mother. It may, then, be said that the characters of his parents were favorable to the development of his mental faculties.

Banim received his early training in the common schools of his native city, and in the thirteenth year of his age entered as a student that institution which has given to the world men eminent and distinguished in every walk of life—Kilkenny College. While there pursuing his studies, young Banim evinced a remarkable talent for drawing and painting, whereupon he was advised by his friends, on having resolved to become an artist, to enter the Academy of the Royal Dublin Society. He remained here for two years, during which time he acquired a pretty fair knowledge of the art, to which he intended to devote his life. Leaving Dublin he returned to his native city, and commenced the practice of his profession as artist and teacher. He taught in various places and underwent various trials in a very short period of time, the principal of the latter being the death of a young lady pupil of his to whom he was ardently attached, and he soon began to look on life as more of a burden than anything else. He gave way to despondency, and for a long time was unable to perform his duties. At last he began to rally, but in place of devoting himself with renewed vigor to his profession he became in a certain sense dissipated, and indulged in pleasures and enjoyments which before he would not even dream of. But this was not of long duration; he soon awakened to a sense of duty, threw off the old man, and once more began to lead a life conformable to the faith which he pro-

fessed and to what God demanded of him. For this we may account the gentleness of his disposition, a true, loving and generous spirit which endeared him to all with whom he came in contact; these qualities, added to others, and which were the true characteristics of his younger days, were not long in awakening in him the sense of what true honor is. He now manifested no great relish for the profession of an artist, and he accordingly began to cultivate a more congenial taste—a love of literature. He contributed several articles of interest to local newspapers, and by and by came to the conclusion that more capital was likely to result from his efforts as a writer than as a painter. His contributions to the newspapers took well, but the remuneration was so small that he felt himself obliged to go where he thought better fortune would follow in his train. He, accordingly, in the summer of 1820 repaired to Dublin and there became a regular contributor to some of the leading journals of the city. But notwithstanding this he struggled hard against the tide of misfortune that flowed high against him, and which threatened to drown all his future hopes and prospects. His wants were many, his income was small, and from early morning till late at night he was obliged to sit pen in hand writing communications and struggling with the intricate questions of the day in order to gain a living which, to say the least, was not to be envied. But this was not all. Banim, during the time of his illness, occasioned by the death of the young lady to whom we have before alluded, contracted a debt which must be paid; and here we may imagine the pain it cost our noble-hearted and generous friend when in spite of the assiduity with which he labored, in spite of the rigid economy he practiced—in a word, in spite of all his endeavors, he could not save a penny beyond that which went to his support. Being, then, reduced in this way to a living not in any way fitted to a man of his stamp and character, he made up his mind to go to London. He informed his brother of his intention, but before he could carry the resolution into effect he had the good fortune, as well as the honor, of being introduced to Charles Phillips, then a man of some note and of rising influence in Ireland. Hereupon brighter prospects gleamed before his eyes, for Phillips, perceiving the genius of the man, set about assisting him, examined his compositions, praised them highly, and gave him advice as to how he should act. The going to London was postponed, and, following the counsel he had just received from Phillips he applied himself earnestly to the composition of a poem which was already commenced, termed "The Celt's Paradise." This poem, when finished, but yet in manuscript, was shown by Phillips to Lord Cloncurry, who being moved either by the merits of the poem or the influence of the person who presented it, sent to Banim ten pounds, but did not ask to see the author, nor did he ever afterwards take any further interest in him or his fortunes. When published, "The Celt's Paradise" received the highest encomiums. It is a work written in four duan, and in a dialogistic form, purporting to have occurred between the poet Ossian and St. Patrick. The language of the poem is easy and elegant, and many passages may be found which are highly poetic, but which, however, may not bear comparison with some of his later productions.

Banim's career as a literary man now seemed to be firmly established, but a reverse of fortune came upon him by the failure of the house that issued the first edition of his poem. He was not dejected by this, however; he continued to write for the newspapers, and at the same time

engaged himself to the writing of a play and a poem, the play being a tragedy under the name of "Turgesius," which on publication proved a complete failure. The poem was likewise of little consequence, and, according to his own statement, both were unceremoniously consigned to the waste-basket.

Banim, having relinquished the higher order of art, returned to his native place, where, however, he so far availed himself of his instructions in its elementary principles as to undertake once more the avocations of a drawing-master. The drudgery of this employment, as was natural, soon became fatiguing to him, and he again had recourse to literature. For some time he conducted two provincial journals of liberal politics, but they achieved only a doubtful success. At length he bethought himself of the drama, and with his usual energy and perseverance followed up the idea by the production of a play denominated "Damon and Pythias," a performance of great dramatic force, and which was eminently successful upon representation, with Macready and Charles Kemble two noted actors, in the principal parts. The play in question is a classical drama "illustrating a grand phase of human friendship," and was for a long time understood to be the joint production of Mr. Sheil and Banim, but it is now shown on good authority that Sheil made only some slight alterations in the manuscript, and assisted materially in bringing it before the public, in which he was most successful. After the publication of this play and its happy results, Banim began to feel and rely upon his own powers as a literary man, and immediately set about laying the plans for the production of the "Tales of the O'Hara Family," the first series of which appeared in 1825 and the second in 1826. Their success was beyond his expectation. The characters in them are strong, and vividly represented, producing a pleasing impression on the mind of the general reader. In them the author seemed to unite the different characteristics of Crabbé and Goodwin, and in the rendition of Irish characters, customs, habits, etc., has been superior to even Miss Edgeworth. In the volumes which comprise "Crohoore of the Billhook," and the "Nowlands," he appears to be immeasurably greater than in any other of his works. In the perusal of them the reader takes so much pleasure that once read they can never be forgotten. Indeed it may be said that the "force of passions and the effects of crime, turbulence and misery, have rarely been painted with such overmastering energy, or wrought into narratives of more sustained and harrowing interest." In their composition he had forgotten all other associations save that of his own native literature, and the consequence was an originality of thought, raciness of style, a truthfulness of custom and coloring, and a spirit of narration much more powerful than can be met with in any of his subsequent writings.

Banim now, like most other men of his class, went to reside in London, where he was persuaded a wider field of action lay before him. Be this as it may, one thing we know, that London went far in changing his original Irish conceptions and framing them in the spirit of a country widely different from his own. Thus he was led to imitate Sir Walter Scott, something which in a man of less genius would have been ruinous.

In 1828 the "Tales of the O'Hara Family" were followed by another Irish story, entitled "The Croppy" founded on incidents which occurred in 1798. In regard to it, we

give the author's own words: "We paint from the people of a land amongst whom for the last six hundred years national provocations have never ceased to keep alive the strongest and often the worst passions of our nature; whose pauses, during that long period of a country's existence, from actual conflict in the field, have been but so many changes into mental strife, and who to this day are held prepared, should the war-cry be given, to rush at each other's throats, and enact scenes that in the columns of a newspaper would show more terribly vivid than any selected by us from former facts for the purpose of candid though slight illustration." The Irish scenes and likenesses in "The Croppy" may be said to be painted with the true artistic vigor and style of Banim. Such are the massacre at Vinegar Hill, Nanny the Knitter, the burning of a cabin, etc.; for the rest, he was decidedly too stiff and formal, and striving to treat his subject in a manner too nearly allied to that of Sir Walter Scott in his historical romances. By this means he clogged his mind, and in a certain sense blunted his natural genius, for he unskillfully undertook the impracticable task of forcing the genius of one country into the trammels of another.

In 1830 "The Denounced" was published by Mr. Banim. It is written in three volumes and consists of two tales, "The Last Baron of Crana" and "The Conformists." In this work, the "Conformists" is an interesting story, exhibiting in a striking manner Banim's descriptive power and knowledge of character. The object of the author is "to depict the evils of that system of anti-Catholic tyranny when the penal laws were in full force, by which home education was denied to Catholic families unless by a Protestant teacher." This kind of instruction was altogether abjured by Catholics, because in it they saw nothing but a bold and at the same time cunning attempt to give the finishing blow to the principles of that religion which they had received from St. Patrick and which was deeply implanted in their hearts. Hence we see that ignorance, to a certain extent, could not help being found even among the most wealthy of the Irish Catholic gentlemen, and it is the effects of ignorance on the part of one of these, who is painfully alive and sensitive to the disadvantages and degradation of his condition, that Banim ably describes.

But as to "The Denounced," its faults may be said to be *in totum* similar to those found in "The Croppy." His other works are "A Bit o' Writing and Other Tales," collected mainly from several of his earlier contributions to periodicals, and published in 1838; "Father Connell," an excellent and original novel, published in 1842; and some others of less note. The object of the author in "Father Connell" is to exhibit the kindness, charity and benevolence of a Catholic clergyman; but the incidents for the story are furnished by the adventures of a vagrant boy named Neddy Fennell, whose patron and protector Father Connell became.

Banim's style is vigorous, graphic and natural, but he occasionally gives way to an unregulated impulse which at this point renders his style somewhat rough and unpolished. On the whole, however, he is a clever writer, and in his works may be found passages which are truly indicative of great power of imagery, exhibiting at times a language really sublime, not even to be surpassed by anything in Sir Walter Scott. His knowledge of Irish character was extensive enough, but limited as to some of its modifications, as may be inferred from his scanty vocabu-

lary of the language of the peasantry. But notwithstanding all this, he is perfectly reliable and trustworthy with respect to the language, feelings, etc., of the Irish people, and may be said to have written as equally good historical novels as Ireland has yet produced, though not as good as his genius was capable of; and had he been acquainted with the antiquarian and legendary lore of his country—had he mastered its history, imbibed its spirit, and allowed himself to be guided on his course by the light of its genius and his own—had he kept his eye steadily upon the national features of his own people, and fallen back upon grander events and more glorious names than those selected by him, there is no doubt that he possessed powers capable of producing a series of works which would have become household terms of endearment amongst the people of his native land—works which would have taken a choice place not only in the libraries of the wealthy but also in the hearts of the people.

Banim was a man of a sensitive and moody temperament, and in this respect he closely resembled his friend Gerald Griffin. Some years before his death, which took place at Kilkenny in 1842, he travelled on the continent for the benefit of his health, going first to Bologna and afterwards to Paris; but as his health previous to his departure was completely broken down there was scarcely any hopes of his recovery. He was, moreover, at this time embarrassed by pecuniary circumstances, and, to add to all this, had lost his only son, a bright and promising youth almost idolized by his father. After the death of his son, which took place in a strange land, he retraced his steps homeward, and took up his abode at Windgap, his native place. Being now unable to write, or to earn a living in any other way, he received through the influence of Sir Robert Peel an annual pension of £150. He did not live long after his return to Ireland, as he was at that time almost a living corpse, an object of commiseration and charity. It finally pleased God to call him to Himself and release him from his sufferings, and John Banim, one of Ireland's greatest novelists, passed to his reward on the 1st of August, 1842, in the forty-fourth year of his age. J.

An Astronomical Myth.

None who have read the learned and beautiful essays on Folk Lore and Ballad Myths which have lately appeared in the *Popular Science Monthly* can have failed to notice that in many, if not all, of the rhymes and tales that charmed our infant ears, there are concealed those precious fragments of astronomical and physical science which the sages of antiquity delighted to hand down to posterity in such a form as might render them perfectly innocuous to those whose minds were not sufficiently developed to penetrate the enigma, while to those whose genius and true love of wisdom enabled them to discover the hidden gem, it would be all the more esteemed for the trouble taken in its acquisition. Such being the well-known practice of the ancients, our readers will not be surprised that in the popular and well-known nursery lyric, "Mary had a little lamb," we have discovered an indubitable and well defined tradition of the great astronomical truth of the precession of the equinoxes, thus:

The "little lamb" in question is *Aries*; for *Aries* (unless, indeed, he were a hydraulic ram, an hypothesis which we may discuss in a future paper) must once have been a little lamb. Now, with respect to the ownership of the lamb,

let us notice that the precession of the equinoxes is a tendency of the first point of Aries to take a position further back in the zodiac, in what may be termed the *marine* portion of the heavens, that is among the monsters of the briny deep, constituting the constellation Pisces, below which is Cetus, the Whale, preparing to devour Andromeda, chained to a rock on the seashore. It is as if the sea (*mare*) were claiming the equinox. Hence the name of the owner, and the attachment of the lamb described in the last line of the first verse: "And everywhere that Mary (*mare*) went the lamb was sure to go"—note the expression "was *sure* to go." At first it seemed a mere expletive thrown in by the poet to eke out a deficient line, but understanding it as we do now, we find in it an admirable recognition of the absolute certainty with which the movements of the heavenly bodies may be calculated.

In the second verse we are told that "he went with her to school one day which was against the rule." These simple expressions are pregnant with hidden mysteries. In the first place a "school" is not necessarily an institution established for the instruction of youth. It may apply to a large shoal of fish, as we say a "school of porpoises," etc. Now, it is true that the constellation *Pisces* consists of but two specimens of the finny tribe, but then these may be regarded as representatives of a still greater number, as is not unusual. But "against the rule!" Ah! there is the sublimity of it. The motion of the equinoxes is *retrograde*, or *against the rule* that governs the ordinary movements of the heavenly bodies.

"It made the children laugh and play to see a lamb in school." Who are meant by the "children" in this line is at first not apparent. There are three stars called the "kids" attendant on Capella in the constellation Auriga, and it was first thought that these would afford a solution to the mystery. But a much more plausible explanation presents itself. Owing to the precession of the equinoxes the constellation *Gemini* has increased in declination until it now occupies a higher position in the zodiac than any other constellation. Hence *Gemini* or the "children" may be justly said to exult on the entrance of the equinox into the "school" of fishes.

"So the teacher turned him out." This "teacher" is evidently *Virgo*, a constellation which rises just as *Aries* sets. The star *Spica Virginis*, commonly represented as an ear of wheat, was originally a switch. The rest of the verse "But still he lingered near, and waited patiently about till Mary did appear" simply alludes to the inevitable re-appearance of the "lamb" with the marine constellations already mentioned. And here occurs also an expression, "And then he went to *her* and laid his head upon *her* arm," which marks the epoch of the tradition. Consult your Celestial Globes and you will find the equinoctial colure lying on the arm of Andromeda, to whom the pronoun "*her*" of this line refers. It has now passed the middle of the arm. The epoch at which it first struck the shoulder should be that of the composition of the poem.

Some sentimental lines follow, intended perhaps to throw dust in the eyes of the uninitiated, but we cannot help thinking that something still deeper is concealed, thus in the beautiful verse:

"What makes the lamb love Mary so?"

The eager children cry.

"Oh, Mary loves the lamb, you know,"

The teacher did reply—

we find a hint of the true cause of the precession of the

equinoxes. This apparent affection of the first point of Aries for the watery region of the heavens is the result of a real affection or attraction exerted by the heavenly bodies on the watery equatorial regions of the earth, by which the earth's equator is drawn into a different plane. The eagerness of the children signifies the anxiety of posterity to be assured of this and other scientific truths, to which the hidden "teacher," of the enigma, is ever ready to reply. But this is perhaps a little far fetched.

The concluding verse simply generalizes the truth discovered, asserting all the "animals," that is, the signs of the zodiac, to be affected by the precession of the equinoxes, although telling us at the same time that the slow rate of precession will scarcely effect much during the compass of an ordinary human life.

The careful student of matters too frequently neglected as trifling, will find many words of wisdom laid up in unexpected places.

BETSCHER BOTTHOLME D'OLLAIRE.

The Conversion of Rossini.

Translated from "Le Rosier de Marie," for the "Ave Maria."

To-day (April 6th) takes place the funeral of Madame Rossini. A few days ago we stated that she had left a great number of papers relating to the illustrious musician whose name she bore. Among these papers perhaps there is none more interesting than the one we are about to publish, and which retraces the last moments of the *maestro*. It is a letter coming from the very person who heard the confession of Rossini, the Abbé Gallet, first vicar of St. Augustin's. It was addressed by the latter to one of his friends, and Madame Rossini, having heard of it, asked a copy thereof, which is now found among her papers. Rev. Father Gallet, who had not intended it for publication, will please excuse our indiscretion on account of the historical value of its contents and its interest in regard to the memory of the illustrious composer. The letter is as follows:

My dear friend: You complain of my silence towards you in regard to Rossini; here I give you the entire history of his last moments.

He had just undergone the fistulous operation. Monsignor Chigi, the Apostolic Nuncio, who had known him for a long time, desired to see him.

"He is very much fatigued, my lord," said Dr. Nélaton. "If you go in, one word only, pray. You have forced the permission to shake hands with him, and you will come back in a few days."

As the Nuncio entered he became terrified at the prostration of the sick man, and said to him, without any preamble, in a solemn tone:

"My dear Rossini, you know that I am one of your greatest admirers. You have left works which will last as long as time; you are an immortalized man, and yet . . . you must die! I come, sent by the Holy Father, who loves you, to bring you the benediction of the *ultima hora*."

The sick man had sunk his head on his breast and kept that profound silence by which he knew so well to express his anger whenever it did not break out in full force. Madame Rossini, who perceived the rising storm, asked pardon and begged the Nuncio to come another day.

"Olympe, Olympe," suddenly exclaimed the sick man, "don't you see they are killing me?"

"My lord, I beseech you!" said Madame Rossini, and she took the Prelate by the arm.

"Madame, you assume a very great responsibility, and what you are now doing will weigh heavily upon you, for time and perhaps for eternity."

"Take him away!" cried Rossini.

On returning, Madame Rossini found her husband in a paroxysm of fury.

"Olympe, come here. He has assassinated me. Put your hand on this Gospel; swear to me that this man will never enter my house again."

"I swear it."

Convulsively placing his fingers on her forehead, he said: "This is not enough; swear to me that no man wearing his habit will enter my house during my illness; nay, not even a nun."

"I swear it."

Some days afterwards Doctor Nélaton remarked to Doctor Barthe: "But we cannot let him die in this way. He has, I am sure of it, religious sentiments. For himself, for his family, for society even, we must continue——"

The next day, Thursday, November the 12th, Doctor Barthe said to Rossini: "The malady does not yield, and your moral agitation paralyzes all our remedies. To restore you to peace, I would like to bring you that Abbé of St. Roch's whom you love so much. He is a friend of mine, and has given religious instruction to my daughters. He will come if I ask him, and will be your best physician. What do you think of it?"

"I am so fatigued! As you are aware, I have not been well disposed for a few days past. I am afraid to give him a bad reception. But yet, if he wishes, he may come."

Doctor Barthe came to inform me at once. After him came, by order of Madame Rossini, M. Possoz, an old teacher of Passy. I had been told that there was danger in delay. So I finished my Catechism and departed.

Entering the villa of Ingres' Avenue, at Ranelagh, I found two hundred artists, who filled the *salons* and conversed together in detached groups. The sick man was troubled by a very long and painful respiration, and they feared for him.

One of these gentlemen handed my card to Madame Rossini. She soon came, all in disorder, her hair dishevelled, into the great *salon*, and without heeding the crowds that surrounded us she threw herself at my feet, weeping, and said:

"Monsieur l'Abbé, be to us a savior. . . . Begin with me; I want—I want to make my confession!"

It was neither the place nor the time for it; and, besides, it was but right to begin with the sick man. She soon understood this, but she wished to speak to me in private before introducing me to her husband. So I followed her to the small *salon*, where we were alone, but I again refused to listen to her as she lay prostrate at my feet.

"Monsieur l'Abbé, my poor patient is very much agitated at this moment; will you please come to-morrow?"

"Yes, madame, whenever you tell me; but I wished only to see him to-day, to pay him a little visit."

"And my oath? for I have sworn on the Gospel."

"I take all the responsibility upon myself."

"But how to announce you?"

"I also charge myself with this; allow me only to enter with you."

"Come."

"As we passed by the assembled groups, every one

followed us with their eyes and remained in breathless suspense. At the threshold of the door Madame Rossini stopped, and by a sign bade the attendants of the sick man to leave the room. I approached the bed and thanked the invalid for having so kindly remembered me.

"Oh, that is you, Monsieur l'Abbé! I had very much need of you."

"How fortunate!" exclaimed Madame Rossini, and retired.

"They say that I am an impious wretch," replied Rossini; "but, M. l'Abbé, when one has written my *Stabat* can he yet be without faith?"

"I never doubted it. From the very beginning your superior genius had placed you on one of those lofty heights from which one always perceives heaven and God. Has not Chateaubriand, who was your friend, written somewhere, 'Harmony is the sister of religion'?"

"Yes, at the moment of my most beautiful inspirations I always felt myself better."

And then, making the Sign of the Cross, he continued: "I am ready; let us begin!"

His confession finished, Rossini added: "Speak yet, I am not fatigued; your voice does me good. Thanks! you have relieved me from a great burden. You will soon come again." And, after the Italian manner, he kissed my hand. Madame Rossini, on hearing the word adieu, hastily rejoined us.

"Oh, how I thank you, my poor wife!" said Rossini. And weeping, they embraced each other.

"I will also go to confession, be sure, and very soon too," she added.

Being afraid of fatiguing the invalid too much, for he now in his joy kept constantly talking, I retired, or rather withdrew myself from his hand, which still clung to me, and I promised to come back the next day and the days following. I saw well, alas! that it would not be for long. The erysipelas had spread over all his body, which was now but one great wound, and he suffered horribly.

The invalid's friends expected me with anxiety. "Oh, how we thank you, M. l'Abbe! What a service you have just now rendered to all of us! It was so hard for us to see the master die with curses on his lips! Will he not also receive Holy Communion?" said Mr. Vaucorbeil.

"He would like to; but he cannot take anything except ice, which melts on his lips. There is some hope, though, that he may be able to receive to-morrow morning. The poor *maestro*!"

That night he was very calm. The Italian physician Donato had received a little scratch on the hand while opening spectacles, and a slight inflammation after the last operation had given him great anxiety, so he retired, declaring that he could not pass the night near the invalid. Three devoted friends, who replaced him, said they often heard Rossini praying. He repeated: "*O Crux ave! . . . Inflammatus. . . Pie Jesu. . . Paradisi gloriam.*"

Towards the end of the night he called with great energy upon the Blessed Virgin, in that manner so peculiar to the Italians: "What are you doing there, Virgin Mary? I suffer like a damned person. I have called you already from the beginning of the night. . . . You hear me! . . . If you wish you can. . . . That all depends on you. . . . Hasten then. . . . Come! Come!" . . .

The next morning he was speechless. His eyes alone had conserved intelligence and life; his already cold hand still pressed a little crucifix suspended to his neck, a prec-

ious remembrance which accompanied him everywhere since the day he had received it from his old friend the Archbishop of Florence. I proposed to send for M. le Curé of Passy to administer him the Extreme Unction.

"I beseech you," said Madame Rossini, "finish your work yourself, and remain with us to the end. Doubtless the curé came every day to obtain information as to his state, but he has never seen us. But now, it is not the time for it."

I ran to the church. On my return, everything was prepared in the room of the sick man. His friends were in the adjoining apartment, kneeling, praying and weeping. The patient gave some signs with his head and hands during the prayers. In his half-closed eye I beheld the departing tear.

After the last benediction, and some words addressed rather to the people than to the dying man himself, Tamburini, greatly moved, took my hand and said to me:

"Monsieur l'Abbé, you have just now written a beautiful page in the history of your life!"

"It is beautiful above all, and precious, for the poor invalid," I answered.

"Poor *maestro*!" exclaimed Madame Alboni; "for him it is the last page!"

And Madame Patti fell on a couch, weeping. Sobs were heard on all sides. One would have supposed it was a family in tears, near the death-bed of the best of fathers. I there received an impression which will never be effaced.

Yes, these artists have a heart, and they have faith, and perhaps they will enter the Kingdom of Heaven before many who think themselves better than they.

It was on a Saturday that Rossini rendered his soul to God, during the night.

L'ABBÉ GALLET.

Scientific Notes.

—Before the close of the current year it is expected that telephones will be in use in 220 telegraph-offices in Germany.

—Preparations are being made in Holland for celebrating the 300th anniversary of the eminent philosopher Hugo de Groot, who was born April 10, 1583.

—Prof. Spencer T. Baird has been chosen by the Trustees of the Smithsonian Institute to fill the place of Secretary, rendered vacant by the death of Prof. Henry.

—The Zoölogical Gardens at Berlin have the largest collection of anthropoid apes in Europe. It has lately been increased by a pair of orangoutangs in fine condition.

—Dr. George Engelman, of St. Louis, has recently been elected Foreign Member of the Linnæan Society of London, as an acknowledgment of his original researches in Botany.

—According to the Civil-Service estimates, £80,000 is to be spent during the present year upon the building and fitting of the new Natural-History Museum at South Kensington.

—Since the discovery of gold in New Guinea, an expedition comprising twenty-five miners has set out from Sydney, and some anxiety is felt lest their contact with the natives may create difficulties involving the British Government.

—It is only within the past six years that the Japanese have attempted to make use of the petroleum-wells existing within their domains. Now several refining-establishments are in operation, and the manufacture of kerosene-oil has become an important industry.

—The French steamer *Picardie* will leave Marseilles, June 30, to convey a party of tourists around the world. The vessel is said to be equipped in the best manner, is un-

der the command of Lieut. M. G. Biard, has a complete staff, and will soon close its passenger-list.

—A Peruvian chemist, Dr. Arosemano, has obtained a dye from the violet or maroon Welsh corn of Peru, which is said to impart the color, odor, and taste of claret to all light white wines, rendering it impossible to tell them from real claret, while not in the least impairing their wholesomeness.

—The new museum of Antiquities at Constantinople has recently been completed. An old kiosk on Seraglio Point has been renovated for the purpose, and now exhibits a spacious edifice, richly decorated with marble, and amply adapted to the accommodation of the extensive collection of antiquities in the possession of the Turkish Capital.

—It is proposed to construct a line of telegraph through Africa, starting from the present telegraph-station at Kimberly, and going to Tete, on the Sambesi, and thence via Livingstonia, on Lake Nyassa, to Zanzibar. The plan presented by the Superintendent of Telegraphs at Cape Colony contemplates the establishment of stations at intervals of 200 miles, and the completion of the line within a year, at a cost of some £200 per mile.

—The Manager of the Jardin d'Acclimation at Paris has called the attention of African explorers to the valuable qualities of the zebra as a beast of burden. He regards it as better suited to the climate of Africa than any of our domestic animals, not even excepting the ass. It is possible that M. de Smelle, who is planning a tour from the mouth of the Niger to the east coast, may make a test of the capacity of the animal to answer the needs of the African traveller.

—The labors of the Fish Commission of the United States are already in the enjoyment of encouraging rewards. Quite a number of salmon have been taken in the Delaware River this spring, several of which weighed above twenty pounds. Prof. Baird notes the capture of one in the Chesapeake Bay weighing twenty pounds; and others have been taken in various waters East and West, which are undoubtedly the product of stock planted some years ago by artificial means.

—The fish of the northern rivers of Great Britain are suffering from a peculiar disease which is proving very destructive. Mr. Worthington Smith has discovered that the trouble originates with a fungus (*Saprolegnia ferax*) which attacks the head, tail, and fins of salmon, trout, eels, flounders, and other fish. The scales are covered with a fine, white, cottony growth, which finally blinds the fish, and closes the gills and mouth, producing death. The fungus affects only the fish in fresh water, and its occurrence is ascribed by Mr. Smith to the universal mildness of the past winter.

Art, Music and Literature.

—Mr. Browning's new volume is just out in London.

—Swinburne's new volume, the second series of "Poems and Ballads," will be published shortly.

—The Life of Count Stolberg, by Professor Janssen, is about to be translated into English by the Princess Liechtenstein.

—Prof. H. Graetz' history of the Jews, which fills eleven volumes, will appear in English, condensed by the author into three volumes.

—The American books in the British Museum have been catalogued up to 1857, by Mr. Henry Stevens, of Vermont, and form a list of 75,000.

—A volume of "Natural History, Sport, and Travel," by Edward Lockwood, late Magistrate of Monghyr, Bengal, will shortly appear in London.

—The Greeks propose publishing, as a feature of their department at the Paris Exposition, a pamphlet on the commerce and industries of their country.

—Mrs. Thomas Brassey's interesting record of a pleasure-voyage round the world in the yacht *Sunbeam*, will be reprinted in America by Messrs. Henry Holt & Co.

—The statue of Titian has been cast, and is now ready

to be placed on the public square at Pieve di Cadore, the birthplace of the great painter, upon the occurrence of his centennial in autumn.

—Capt. L. J. Trotter, the author of a late History of India, is engaged on a "Life of Warren Hastings," in which he will endeavor to vindicate his hero from the charges made by Mill and Macaulay.

—The library of the late German novelist, Ferdinand Freiligrath, will be sold, at his residence in Constatt, near Stuttgart, on June 18 and the days following. The catalogue shows the collection to be rich in English poetry.

—A canoeing tour in the canals and rivers of Flanders and Northern France is about to be published in London by Mr. R. Louis Southerland, under the title of "An Inland Voyage." The author is a young magazine-writer who has given evidence of brilliant talent.

—The British Museum, with certain other libraries in the United Kingdom, is entitled to a copy of every work that is protected by copyright. Under this provision, 3,874 new volumes were deposited in these collections during 1877, besides 1,920 pamphlets, 6,877 parts of periodicals, and 1,439 pieces of music.

—Monsignor Dupanloup is about to publish a pamphlet on the Voltaire Centenary. The Bishop of Orleans is eminently qualified, by his intimate knowledge of French society, as well as by his eloquence, to deal effectively with this infamous anti-Christian celebration, got up by the impious Radicals and Atheists of Paris.

—The President of St. Jarlath's College, Tuam, the Rev Ulick Canon Bourke, M.R.I.A., has published, we observe, the sermons in Irish-Gaelic preached by the Right Rev., James O'Gallagher, the Lord-Bishop of Raphoe, with a literal idiomatic translation on the opposite page, together with an Irish-Gaelic vocabulary, as well as a memoir of that true-hearted Bishop and his times.

—The Egyptian section at the Paris Exhibition contains a careful selection of objects from the Museum of Antiquities at Boulak. Mariette Bey has regulated the choice of this collection, securing for it a representation of the progress in workmanship in various arts and industries, from the ancient Empire to the time of the Ptolemies. The examples include household furniture, wood-carving, vases, inlaid work, mosaics, jewelry, work in bronze, glass, and stone. In some cases, casts have been sent in place of the original articles.

—The New York *Herald* contains a full account of the opening of the Paris Salon, which occurred on the 25th of May. It had been postponed in order not to conflict with the Exposition, and it was supposed that its display would be materially impaired by the desire of the artists to exhibit their best pieces at the World's Fair. Contrary to expectation, however, the average quality of the works is higher this year than usual. The catalogue names 4,985 paintings, sculptures, water-colors, cartoons, engravings, etchings, etc.,—being 369 more than were contributed last year. Of the whole number, 2,330 are oil-paintings and 645 are sculptures. Fifty-six American artists, among whom are six women, are represented in the collection, and their works are said to exhibit a marked improvement upon those of the last Salon.

—The Paris correspondent of the London *Week* speaks in strong commendation of the American exhibition in the Department of Fine Arts at the World's Fair. After deprecating the rigor of the American Judges in excluding from the display many pictures which would have reflected credit upon the nation, he goes on to say: "I could only wish they had not been conscientious to a fault. What they do exhibit is very good, only there is but too little of it. There is some wonderfully strong painting: a head of a youth, for instance, by J. P. Vinton, which, if it had been done by a pupil of Velasquez, might have earned the master's praise. There is also a superb moonlit sea by Mr. W. P. W. Dana. Many of the subjects, I rejoice to see, are home-scenes, though they are treated, as they should be, in the style of the foreign schools, in which, as yet, the art is best learned. The New England Cedars of Mr. Gifford look like a work by Corot; Mr. Bunce's 'Approach to Venice' is full of knowledge, sincerity, and manly strength; and there are fine works, landscapes and

other, by Hart, by Quarsly; 'The North River, New York,' by Wyatt Eaton; 'The Harvesters,' by Bolton Jones; the Laugh, by Hamilton, of Philadelphia, is, not to mince matters, a study of a cocotte, but it is very well done. Bridgman sends his 'Funeral on the Nile'; Shirlaw, 'Sheep-Shearing in the Bavarian Highlands.' English artists must not miss this gallery; it will tend to open their eyes."

—The Pittsburgh *Telegram* has a wonderful story entitled, "Saved by a Mule." If the editor of the *Telegram* has been saving anybody's life, why doesn't he come right out and say so, and not go at it in such a round about manner?

—A philosopher says: "We learn to climb by keeping our eyes not on the hills behind us, but on the mountains before us." Another way is to take a couple of rods the start, and try to beat an enthusiastic bulldog over a nine-foot fence.

—The children of God are called upon to pass through trials severe and long protracted, but in the end they shall be brought unharmed out of them. They may be cast into the furnace, but to be purified, not destroyed.

—It is always best to leave the progress of religion entirely to example, to argument and to efforts dissociated from the power of the civil arm since men will be found to embrace truth for its own sake, though they will scornfully repel it if thrust upon them by others.

—"You wasn't around where they dealt out hair, was you?" said a red-headed man to a bald-headed man in a railroad car. "Yes, I was there," said the man with a skating rink on the top of his head; "I was there, but they offered me a handful of red, and I told them to throw it into the coal-scuttle to kindle the fire with."

—Once when the *Herald* was urging Horace Greeley on the Legislature for United States Senator, the elder Bennet of the *Herald* sent for one of his editorial writers, and objected to his prefixing "Mr." to Greeley's name. "You wouldn't speak of Mr. Socrates, would you? Greeley's a greater philosopher than Socrates ever was." The abashed editor promised never to repeat the offence.

—Mr. Basingbal—"Most convenient! I can converse with Mrs. B. just as if I were in my own drawing-room. I'll tell her you are here." (Speaks through the telephone): "Dawdles is here—just come from Paris—looking so well—'desires to be,' etc., etc. Now you take it, and you'll hear her voice distinctly." Dawdles—"Weally!" (Dawdles takes it). The voice—"For goodness sake, dear, don't bring that insufferable noodle home to dinner."

—George Francis Train says if he were President of the United States he would restore the country to its former prosperity, build the Southern Pacific railroad, end the Texas border troubles, settle the Canada fishery award without Uncle Sam losing a cent thereby, and have an international copyright law. If that is all he would do, we shall not support his nomination. The country wants an active man in the Presidential chair—one who is not afraid to work.—*Norristown Herald*.

—Foremost among the Lenten preachers at Paris stands the Père Monsabre, who pours forth his eloquence at Notre Dame from the pulpit in turn occupied by divines like Lacordaire, Ravignan, and Felix. Vast numbers have been converted by the burning words of the Père Monsabre, who never leaves his humble cell in the monastery of St. Jean de Beauvais unless some pious duty has to be accomplished. The late war proved in his instance that the heart of a hero is indeed to be found under the simple cassock of the priest, and those who saw the priests under fire, encouraging the weak-hearted, giving consolation to the dying, heedless of shot and shell flying around them, were able to respect and appreciate them. They are taught that priesthood is a novitiate for martyrdom; like the soldier, their life is payable on demand, and they do not know what danger is when called on to visit some fever den, some plague-stricken dying man, or to venture at the peril of their lives into some coal mine or burning house, in the hope of being able to save or succor some human being.—*London Weekly Register*.

Notre Dame Scholastic.

Notre Dame, June 8, 1878.

The attention of the Alumni of the University of Notre Dame Ind., and of others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the ELEVENTH year of its existence, greatly improved, and with a larger circulation than at the commencement of any former year.

THE NOTRE DAME SCHOLASTIC contains:

choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.

Personal Gossip concerning the whereabouts and the success of former students.

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The Church and the Gentile World.

The early history of the Church, the tale of that marvellous conquest which exceeded any other the world has seen or shall see, is one of great, of thrilling interest to all who wish and seek for knowledge as shown in its most fascinating form, the history of man. Twelve humble fishermen start from the city of Jerusalem to revolutionize the earth. They tell of a God, the All-Supreme, who, through love of man, came in humble guise on earth, dwelled in poverty and obscurity for thirty years, obedient to His Mother and reputed father, a poor carpenter. For three years, the story runs, did this Man-God travel o'er the hills and vales of Judea, stand on the strand of the wind-tossed seas, and on the summits of the olden hills, preaching, to all who would hear, a New Gospel of good tidings, an euangelion to the sons of Adam. It was a doctrine of love, of charity in all perfection, and the deeds of mercy and of wondrous power told of the practice of words then spoken. Suddenly, excited by the proud and impious, the people rose and demanded and enforced the death of the Most Holy One. He suffered, died, and lo! He rose from death, and, appearing to many, ascended into the Heavens whence He came. Such is the tale they related, and furthermore they said He sent them to found His Church. Men poor in all things, mental and material, were they; and they thought the mighty civilizations of centuries would bow before them. The world laughed in scorn, and spoke of them as the Jews did of their Teacher and Lord: "Is not this Jesus, the carpenter's Son? whence therefore has He these things?" Strong in the Promised they went, and the nations bowed down before them. Jew and Gentile, Greek and Barbarian started at the sound of the strange tidings and bowed before the stranger messengers of the new Faith. All nations soon came to the fountain of life for solace; and the yoke of the Nazarene in a few years sweetened the days of men of many climes.

That victory over the minds and hearts of men, effected by the lowly of earth, was grander and more noble than the mighty deeds of warriors and statesmen. It was a complete subjugation and overthrow of the belief of centuries, nursed often by the poetic and national feelings of the nation; it was a yielding of the harsh and cruel hearts to the meekness of the Faith which tells of a rule of good to enemies, and friendship for ill wishes. The victory was won over the individual man, completely subduing his whole life to the teachings of the Crucified. The Fishermen of Galilee had, in their own lifetime, moulded anew the then civilized world, and their mission by the power of their Lord had been most abundantly fruitful.

The history of those early days when the Church spread over the nations of civilization is the object of a work we have before us by Father Thébaud. The title is "The Church and the Gentile World at the First Promulgation of the Gospel."* The Rev. author has herein shown the marvellous conquering of all nations by the teachings of that new Faith from above. The connection of the olden dispensations with the new is shown, and the great prophecies announced of old are told. Then the writer, approaching his special theme, throws a rapid glance over the world at the dawn of that era of good will. The progress of the Faith in the diverse civilized lands is then treated most fully and carefully. It is a work of learned research, luminous thought, and graphic pen-painting. It is a monument that will last, giving honor to the name of its learned author.

The review of the nations is most striking, and it brings forth a truth but little recognized among men, that polytheism at the beginning of our era had a stronger hold than ever on the nations. After a thorough analysis of the state of the nations, Father Thébaud says:

"We cannot, therefore, be surprised that in the time of the first Cæsars there was rather an expansion than a decline of polytheism. A great number of magnificent temples were built; the religious festivals were celebrated on a scale of splendor never yet witnessed; the number of victims surpassed what had ever taken place before;—those who pretend the contrary refer to the time of Julian the Apostate, three hundred years later, when Christianity had already triumphed over polytheism. Instead of being less devoted to her religion, Rome then enlarged the circle of her superstitions, and admitted in her Pantheon the gods of Egypt, of Syria, of Persia, of Central Asia. Serapis, Isis and Osiris, Astaree, Helios, Mithra, Buddha itself, it seems, although perhaps a little later, had their devotees in the capital of the world. And most remarkable of all, this ardent religious feeling was chiefly conspicuous in the higher classes of society. The lower orders remained what they had always been, unintelligently devoted to a sensual worship in which they found the satisfaction of all their passions. The patrician caste, which alone could have been influenced by the doctrine of Epicurism, became, on the contrary, more fascinated by the pomps of religious festivals and mysteries. They began about that time to attach, in their opinion, the permanence of the Roman State to the preservation of polytheism. Rome, they thought, had been raised to the splendor they witnessed by the help

* THE CHURCH AND THE GENTILE WORLD AT THE FIRST PROMULGATION OF THE GOSPEL. In Two Volumes. By the Rev. Augustine J. Thébaud, S. J. New York: Peter F. Collier, Publisher, 24 Barclay Street. 1878.

of the gods, and Rome would fall if the gods turned their back on her, on account of her desertion. It is known that this became a serious objection against Christianity in the time of St. Augustine, who took the trouble to devote several chapters of the *City of God* to its refutation. To resume the whole subject in a few words, it is certain that no one acquainted with the state of the world at the time of the preaching of the Apostles can consent to admit that idolatry was less rooted in Asia, Africa, and a great part of Europe, than it had ever been."

Such was the state of this world when the era of truth was to begin. Such was the result of the long ages of man. Naught but sensualism and blind idolatry in every form of degradation. The sublime truths of a Plato and a Socrates, the stern virtues of a Cato, might be admired and looked up to, but they were never followed. The triumph of the Faith came over such a world, and the revolution was complete. The history of mankind is the history of man. In the age of youth and fire running blindly into pleasure, rioting in the glory of strength, and but at brief moments glancing at the future, thinking of higher aims, hoping and looking for a guide. Such was the world before Christianity came. It was in the ages of the Creation and Deluge led by the hand of its parent as it were. Then came the wild fervor of youth, and the nations drank deep of life's new strength. Bold in their power, confident in their strength, they march on, and but seldom distrusted their worth. But trials and troubles did they encounter, and the cry of Plato, that a God would come and teach them, was the outburst of the higher feelings of the race which fell to what it was at the beginning of Christianity, a blind votary of idolatry and fatalism. The light of reason and truth given of God fell on the weary path of the nations, and they stood filled with the peace of Heaven. The era of sober manhood commenced, and, strengthened, did the race renew the struggle and toil of life. Since then many a lapse occurred. As man can and does repeatedly fall, as do the nations, and as man always turns to the truth, so shall the peoples. The last great fall was that of the 16th century, when for over one hundred years wars of fanaticism swept over Europe. To-day the nations are returning, and the people come back to their allegiance. Slowly and reluctantly, but yet surely and with steadiness, as man when fallen into fault. We do not hold with those who cry out against the present day and age. It is a better one than that of the century of religious warfare, and it is but the stepping-stone to the reconciliation. Many faults has our century, but many and most signal virtues. Men never can be perfect; no more can the nations. Let that fact be considered. Let us but reflect that we are now reviving from the great fall of the so-called Reformation, and that the return of the sinner is one that can only come through many storms and trials. The danger is but the recoil from the excess of the Reformation, and shall end in the return of the nations. May be many such falls from the Way may come, but they shall end, as our author wishes and knows this passing one shall, by a return to that unity when "the Church of God shall be recognized by all Christians, and there shall be at last one fold and one Pastor—*Unum Ovile et Unus Pastor*."

—Heaven must begin in our own hearts or it will be no heaven for us. Until man allows the spirit of love and truth to enter his own soul and make an inward heaven, no outward heaven can do him any good.

Personal.

—Mrs. Snee, of Chicago, has been visiting Notre Dame and St. Mary's the past week.

—Mr. Hertzog, of Nachitoches, La., spent several days visiting his son at Notre Dame.

—Edward J. McLaughlin, of '75, was ordained priest at Dubuque, Iowa, on the 26th of May.

—Miss Elizabeth West, post-graduate of St. Mary's, and a charming vocalist, is on a visit to Notre Dame and St. Mary's.

—Warren C. Kain, of '67, is a candidate for re-election to the office of Alderman from the Fourth Ward of Vicksburg, Miss.

—Thomas A. Dailey, of '74, has severed his connection with the *South Bend Herald*. We hear that he is to form a partnership with the Callaghan Bros., South Bend.

—Denis J. Hogan, of '74, leaves for Europe on the 17th. He will remain in Europe until the fall, when he and his brother John, who is studying medicine in Paris, will return.

—We have been told that General James Shields will attend the Annual Commencement here this year. If he does attend the students will give the old veteran a good reception.

—William J. Clarke, of '74, is spoken of as a candidate for Prosecuting Attorney of Franklin County, Ohio. The electors could not have a better candidate than he would make.

—William Hoynes, of '69, who has been associate editor of *Pomeroy's Democrat* for a long time past, will leave shortly for the Pacific slope, where he intends visiting San Francisco and other cities.

—We are pained to record the sudden departure of Master Charles E. Cavanagh to his home in Philadelphia, Pa., on account of the death of his elder brother, John Cavanagh. He has the entire sympathy of all his friends here in his sad hour of misfortune.

—John Gibbons, of Keokuk, Iowa, brother of Hon. Patrick Gibbons, of West Washington street, this city, has been nominated by the Democracy of Iowa for Attorney-General of that State. We had the pleasure of meeting the gentleman, while on a visit to this city last winter, and we highly approve the judgment of the Iowans in nominating him to a position of honor and trust. Mr. Gibbons is a graduate of Notre Dame.—*South Bend Sunday News*.

—Thomas Ewing Sherman, eldest son of Lieut. General Sherman, Commander-in-Chief of the United States Armies, sailed from New York on Wednesday, June the 5th, for England, where he intends to enter the Novitiate of the Society of Jesus. Mr. Sherman attended class here in 1866, while still very young, and after the removal of his parents to Washington entered Georgetown College, where he graduated. He afterwards in obedience to his father's wish went through a two-years' course of law at Yale College. He has taken the present step only after mature consideration and with the consent of his parents. Much as his father disliked the separation from his son, he said he could not refuse the request, particularly as he had ever shown himself an affectionate and dutiful child. Mr. Sherman is now in the 22d or 23d year of his age, we judge. We wish him success in the noble and self-sacrificing career upon which he is about to enter.

Local Items.

—We notice that Mr. Shickey has had his 'bus repainted and fixed up generally.

—The Minims say they spent a pleasant afternoon at the Academy on St. Angela's Day.

—Ambrose J. Hertzog, of Nachitoches, Louisiana, will represent the Philodemics on Society Day.

—John G. Ewing, of Lancaster, Ohio, will deliver the Valedictory on Wednesday of Commencement Week.

—The Juniors take a walk every evening after supper around the lake. It is needless to say that the walk is enjoyed.

—J. A. Burger, of Reading Pa., will be the representative of the Archconfraternity of the Immaculate Conception on Society Day.

—The altar in the Minims' dormitory was beautifully dressed during the month of May. The decorator deserves the thanks of the Minims.

—The *Western Watchman* credits "A Visit to the Trappist Monastery in Iowa" to the *Ave Maria*. It should have given the credit to the SCHOLASTIC.

—The Entertainment to be given next Tuesday evening by the St. Cecilia Philomathean Association will be in honor of Very Rev. Fathers Granger and President Corby.

—The silver cross offered by the vocal music teacher for the most faithful attendance at rehearsals and general improvement, was won by Kickham Leander Scanlan, of Chicago.

—To-morrow is Pentecost, or Whit Sunday. The Vespers may be found on page 93 of the Vespéral. The Mass sung is the *Missa Regia*. Of course there will be Solemn High Mass and Vespers.

—On Wednesday last excursions seemed to be all the rage. One crowd went to the St. Joe Farm, another went botanizing, another surveying, and another went just for the fun of the thing. Every one enjoyed himself.

—Masters A. J. Burger, of Reading, Pa., and Frank Bloom, of Vincennes, Ind., had the best bulletins in the Junior Department during the past month. It was a tie between them. Master H. Newmark, of Cleveland, Ohio, had the second best.

—Br. Albert and his young charges, the Minims, return many thanks to Mother M. Angela, Superior at St. Mary's Academy, for an invitation to attend the Entertainment given on the Feast of St. Angela, May 31st; also for the grand supper furnished after the exercises were over.

—The 31st regular meeting of the Holy Angels' Society was held May 30th. As several members of the society were to receive Confirmation on that day, the President gave a short instruction on that Sacrament. He expressed himself as being well pleased with the conduct of the boys during the retreat.

—The best remedy for bleeding at the nose, as given by Dr. Gleason in one of his lectures, is the vigorous motion of the jaws, as if in the act of mastication. In the case of a child a wad of paper should be placed in its mouth, and the child should be instructed to chew it hard. It is the motion of the jaws that stops the flow of blood. This remedy is so very simple that many will feel inclined to laugh at it, but it has never been known to fail in a single instance even in very severe cases.—*Scientific American*.

—The 2d game of baseball for the Junior championship was played Wednesday, June 5th, with the following result:

EXCELSIORS.		O. R.	MUTUALS.		O. R.
Donnelly, c.....	5	2	Walsh, s. s.....	1	5
Burns, 3 b.....	2	4	Byrne, p.....	3	2
Walker, l. f.....	4	3	Keenan, 3 b.....	4	0
Bannon, s. s.....	2	4	Burger, c.....	3	0
Rutledge, l. b.....	2	3	Hagan, l. f.....	4	0
Doyle, 2 b.....	4	1	Ittenbach, r. f.....	4	1
Rietz, r. f.....	3	3	Matthews, l. b.....	5	0
Cox, p.....	0	5	Baker, c. f.....	2	3
McNellis, c.....	2	3	C. Clarke, 2 b.....	1	4
Total.....	27	28	Total.....	27	15

Umpire—T. F. O'Grady.

Scorers—Messrs. Scanlan and Ittenbach.

—The new Church of Our Lady of the Sacred Heart here has become quite an attraction to visitors from all quarters, and of every class and creed. Last Sunday evening, among others were six colored youths who politely asked permission to see the church. They, like many others, were evidently not aware that Catholic churches exclude no one, be he saint or sinner, rich or poor, black or white; for the Master is still there who of old was the refuge of repentant sinners and bade all to be admitted to Him. These colored young men, then, were evidently not

Catholics, nor acquainted with the Catholic religion or its practices, but they entered the church with the greatest respect and decorum, scraping their shoes at the threshold, and uncovering their heads without being requested to do so, an example of politeness which many white men would do well to imitate. They spent about an hour in the church, examining the interior decorations, and evidently much pleased with the beautiful paintings representing the Fourteen Stations of our Saviour's painful journey to Calvary, which were explained to them by a member of the Community. On leaving they expressed their thanks for the courtesy thus shown them.

—The *Chicago Saturday Evening Herald*, in noticing the *Scholastic Almanac*, compiled by J. A. Lyons, of Notre Dame, and published at the office of THE SCHOLASTIC, says: "This is quite a notable publication in its way, and contains the fullest collection of the information peculiar to such publications which we remember to have seen compiled into one body. In addition it contains full information of the character likely to interest every member of the Roman Catholic Church, which allows few days of the year to pass without making them the occasion of enforcing some religious lesson. It contains also a very varied collection of literary matter, selected from the past numbers of the SCHOLASTIC, the paper before named; and we must take the occasion to remark that if these selections are fair criteria by which to judge the paper as a whole, it must be a highly honorable exception to the rule of dismal mediocrity characteristic of nearly all University and College publications. The Almanac is sold for twenty-five cents, and is richly worth four times that sum to anybody, and in higher proportion to every member of the Catholic Church." We might state that Prof. Lyons has still on hand a few numbers of the Almanac for 1875, '76 and '77.

—The correspondent of the *Western Home Journal*, reporting the visitation of his diocese by Rt. Rev. Bishop Borgess, of Detroit, speaks of his visit to Notre Dame. After speaking of his reception at St. Mary's, he says: "At 9 o'clock his Lordship visited the study hall of the Academy and gave the young ladies a recreation day, after which he, accompanied by Father Corby, drove to the University, about 1½ miles distant. The University is the same grand pile that it has been for some years back. The grounds are in perfect order and everything is as it should be. There is no need of writing up the University. It has been so well and rightly described so often that your readers know as much about it as they can know without seeing it. Father Corby has the reputation of a man who never gives holidays. In fact his reputation in that regard is far higher than that of Father O'Connor, of Assumption, and people around Detroit know how hard it is to have him grant a holiday. But at all events, the first place the Rt. Rev. Bishop went after his arrival was to the study halls, and if you were only within reach of the voices of the students, the cheers would tell the story that the "free day" was a reality. After dinner the Rt. Rev. Bishop was shown about, visiting the new Church, the grand monument of the place, and perhaps the finest church in the diocese of Fort Wayne, if not one of the finest in America. The oil fresco painting, by an Italian artist, is complete, and its appearance is magnificent. The celebrated Centennial altar is in place, and the interior of the church is complete. To describe it would take more space than *The Home Journal* could spare. The recent additions to the Museum are noteworthy, a collection costing \$10,000 having been recently purchased. The industrial school, printing office, novitiate, were all in the best of trim. In the printing office a Brother of the Community has a paper cutter of his own invention attached to the press. It does its work well, and costs instead of from \$200 to \$300, the usual price of a cutter, but about 50 cents."

—The 20th Annual Spring Entertainment of the St. Cecilia Philomathean Association will be given next Tuesday evening in Washington Hall. The following is the programme:

PART FIRST.

Music.....	Band
Song.....	A. Sievers and Frank W. Bloom
Address of the Evening.....	John Healy
Salutatory.....	W. A. Widdicombe
Declamation.....	Frank C. Cavanaugh

Music—"Grand Valse de Concert".....	G. H. Cochrane
Spanish Address.....	J. Perea
German Address.....	R. P. Mayer
French Dialogue—"Le Prêtre et le Voleur".....	J. Lemarie and E. Pennington
Recitation.....	T. Nelson
Music.....	Band
Declamation.....	C. Hagan
Prologue.....	Frank W. Bloom
Music—Overture to Semiramis.....	Orchestra

PART SECOND.

MAJOR JOHN ANDRE.

AN HISTORICAL DRAMA IN FIVE ACTS, BY THE REV. P. LEO
HAID, O. S. B.

Dramatis Personæ:

Gen. George Washington.....	C. J. Clarke
" Green.....	T. Nelson
" Lafayette.....	G. Cassidy
" St. Clair.....	E. J. Pennington
" Putnam.....	Frank W. Bloom
" Hamilton.....	J. F. Arantz
" Knox.....	J. G. Baker
" Steuben.....	W. B. Walker
" Parsons.....	M. H. Bannon
Col. Clinton.....	J. Perea
" Jameson.....	D. Coddington
Major Talmage.....	G. Donnelly
Paulding.....	R. P. Mayer
Van Wert.....	M. T. Burns
Williams.....	R. Keenan
Sir Henry Clinton.....	Frank W. Cavanaugh
Major John Andre (the spy).....	W. A. Widdicombe
John Andre, Sr. (Major Andre's father).....	J. B. Berteling
Gen. Knyphausen.....	A. Sievers
" Robertson.....	Frank C. Carroll
Admiral Graves.....	K. Reynolds
Col. Carleton.....	G. Sugg
Benedict Arnold (the traitor).....	C. Hagan
Hezekiah Smith (a Tory).....	J. L. Healy
Sylvester (Page to Sir Henry Clinton).....	Frank McGrath
Nimrod.....	J. Lemarie
Warren.....	G. H. Cochrane
Oneida.....	W. Jones
Forbes.....	G. Crawford
Wellington.....	A. Hatt
Marion.....	C. Walsh
Schuyler.....	J. T. Matthews
Newman.....	J. Byrne
Eland (a courier).....	G. Ittenbach
Guards, Soldiers, etc.	
Grand Tableau.	

Music.....	Orchestra
The Union.....	C. J. Clarke
Music—Grand March de Concert—(Wollenhaupt).....	G. H. Cochrane
Music.....	Band

PART THIRD.

THE VIRGINIA MUMMY.

A FARCE IN ONE ACT.

Ginger Blue.....	Frank McGrath
Dr. Galen.....	C. Hagan
Captain Rifle.....	G. Sugg
Charles.....	Frank Carroll
O'Leary.....	R. Keenan
Lucius.....	D. S. Coddington
Old Reliable (a Schoolmaster).....	K. Reynolds
Mr. Patent.....	J. Lemarie
Cadaver Conditum Secundum.....	A. Sievers
Epilogue.....	Frank McGrath
Closing Remarks.....	
March for Retiring.....	N. D. U. C. B.

The music during the play will be furnished by the Band and Senior Orchestra. If time permit, the following *tableaux vivants* will be given:

- 1st, Washington's Dream of Liberty.
- 2d, Young America.
- 3d, Surrender of Lord Cornwallis.
- 4th, Washington at Valley Forge.

Roll of Honor.

[The following are the names of those students who during the past week have by their exemplary conduct given satisfaction to all the members of the Faculty.]

SENIOR DEPARTMENT.

E. F. Arnold, W. H. Arnold, T. Barrett, J. E. Cooney, B. J. Claggett, W. L. Dechant, E. Dempsey, P. J. Dougherty, A. E. Dorion, J. G. Ewing, E. C. Ewing, L. J. Evers, L. Eisenman, J. J. Fitzgerald, J. J. Garrett, A. S. Ginz, A. J. Hertzog, J. J. Houck, P. J. Hagan, M. Hogan, T. Hale, F. J. Hoffman, A. J. Hettinger, O. J. Hamilton, F. Hellman, A. W. Johnson, F. Keller, J. J. Kotz, Jos. Kelly, J. R. Lambin, F. C. Luther, A. A. Lent, P. W. Mattimore, W. J. Murphy, H. Murphy, J. D. Montgomery, H. Maguire, E. Maley, C. F. Mueller, V. F. McKinnon, J. P. McHugh, J. J. McEniry, M. J. McCue, P. F. McCullough, H. W. Nevans, T. F. O'Grady, J. J. Quinn, J. P. Quinn, M. J. Regan, J. J. Rothert, E. W. Robinson, J. Rabbitt, J. J. Shugrue, J. S. Smith, J. S. Sheridan, P. H. Vogel, W. R. Van Valkenburg, F. Williams, F. J. Walter.

JUNIOR DEPARTMENT.

J. F. Arantz, J. G. Baker, F. W. Bloom, M. T. Burns, M. H. Bannon, J. A. Burger, J. B. Berteling, A. J. Bushey, H. E. Canoll, F. E. Carroll, G. P. Cassidy, F. W. Cavanaugh, D. S. Coddington, J. S. Cassard, T. C. Cavanaugh, R. French, G. H. Donnelly, H. A. Gramling, J. L. Healey, J. L. Halle, M. E. Herrick, J. A. Lumley, W. J. McCarthy, F. T. McGrath, J. T. Matthews, C. A. McKinnon, T. E. Nelson, H. J. Newmark, J. O'Donnell, F. T. Pleins, R. C. Pleins, E. J. Pennington, S. S. Perley, K. Reynolds, W. Rietz, A. Rietz, K. L. Scanlan, J. K. Schoby, A. W. Sievers, J. M. Scanlan, C. P. Van Mourick, W. A. Widdicombe.

MINIM DEPARTMENT.

A. Coghlin, W. McDewitt, O. Farrelly, W. Coolbaugh, G. Lambin, W. Coghlin, J. Seeger, J. Boose, Jos. Courtney, N. Nelson, G. Rhodius, F. Gaffney, A. Hartrath, J. Inderrieden, R. Costello, C. Crowe, C. Garrick, C. McGrath, C. Welty, F. Berry, W. Rheinhardt, J. McGrath, S. Bushey, P. Fitzgerald, T. O'Neill, C. Long, H. Snee, H. Kitz, T. McGrath, M. Devine, C. Bushey, Jos. Inderrieden, J. Chavas, J. Crowe, L. Young.

Class Honors.

[In the following list are given the names of those who have given entire satisfaction in all their classes during the month past.]

COURSE OF MODERN LANGUAGES, FINE ARTS, AND SPECIAL BRANCHES.

R. Mayer, F. Hoffman, A. J. Burger, H. Newmark, C. Brinkman, L. Eisenman, J. B. Ittenbach, J. Krost, L. Horne, G. Ittenbach, A. Rietz, A. Ginz, H. Gramling, E. Gramling, F. Walter, W. Rietz, J. Halle, I. Chatterton, W. J. McCarthy, W. Ohlman, E. Dempsey, J. Hafner, G. Walters, H. Murphy, C. Nodler, M. T. Burns, T. Nelson, J. Smith, D. Coddington, J. Cassard, H. W. Nevans, E. A. Walters, J. M. Byrne, J. Lemarie, A. Keenan, J. Shugrue, W. A. Widdicombe, R. Keenan, A. Bushey, S. Welty, J. McNellis, C. McKinnon, J. Matthews, F. Weisert, W. Stang, H. E. Canoll, W. D. Cannon, E. W. Robinson, R. Price, A. Dorion, W. Arnold, K. Scanlan, J. Rothert, J. P. McHugh, J. Gibbons, A. Sievers, A. K. Schmidt, O. Rettig, O. J. Hamilton, J. Smith, F. W. Bloom, J. G. Ewing, J. A. Burger, F. W. Cavanaugh, M. J. McCue, J. D. Montgomery, A. Ginz, A. Hettinger, B. J. Claggett, G. Sugg, G. Crawford, J. English, T. Fischel, P. F. McCullough, G. Cassidy, C. Clarke, C. Cavanagh, J. Baker, J. Arentz, J. Guthrie, C. Van Mourick, J. Houck, J. Rogers, C. Mueller, C. K. De Vries, A. Hatt, V. McKinnon, J. Fitzgerald, F. Ewing, J. Healy.

MINIM DEPARTMENT.

R. Costello, G. Rhodius, G. Lambin, A. and W. Coghlin, J. Boose, A. Hartrath, O. Farrelly, W. Coolbaugh, W. McDewitt, J. Inderrieden, Jas. Courtney, Jos. Courtney, J. Seeger, N. Nelson, C. Crowe, C. Garrick, W. Rheinhardt, C. McGrath, F. Berry, F. Gaffney, J. Inderrieden, H. Snee, H. Kitz, T. Barrett, E. Esmer, C. and S. Bushey, J. and T. McGrath, T. O'Neill, J. Crowe, C. Long, J. and M. Devine, P. Fitzgerald, F. Farrelly, J. Chavas, F. Parsons.

—An old colored preacher in Atlanta, Ga., was lecturing a youth of his fold about the sin of dancing, when the latter protested that the Bible plainly said, "There is a time to dance." "Yes, dar am a time to dance," said the dark divine, "and it's when a boy gits a whippin for gwine to a ball."

Saint Mary's Academy.

—The Art Department return thanks to Miss Ortmayer, of Chicago, for several varieties of beautiful pansies.

—During the last week of the May devotions there was a sermon on Tuesday by Rev. Father Walsh, on Wednesday by Rev. Father Saulnier, and on Thursday by the Rev. Chaplain.

—The closing exercises of the month of May took place on Friday evening—1st, by singing the "*Magnificat*" which had also been the opening canticle,—thus enclosing the month's devotion and fulfilling her own prophecy that "all generations shall call her blessed." After the final Act of Consecration, read by Miss Wilson, Miss Sarah Moran crowned the statue of Our Lady of Consolation in the name of all. After the Benediction of the Blessed Sacrament the *Te Deum* was chaunted in full choir, as an act of thanksgiving for all the blessings of Almighty God on the inmates of St. Mary's.

—Among the visitors of the week were: Rt. Rev. Bishop Dwenger, of Fort Wayne; Rev. F. Oechtering, of Mishawaka; Rev. Father Koll; Judge Turner and lady, of South Bend; Mr. Cregier, of Chicago; Mrs. Walters, of Toledo; Mrs. Heandoin, of Toledo; Mr. P. McVeay, of London, Ont.; Mrs. Prettyman; Mr. Arnold, of Washington, D. C.; Mr. Corcoran, of Chicago; Mrs. Kirchner; Mr. Julius, Miss M. Julius, Miss H. Julius, Miss Harris; Miss Wickham, of Niles; Mrs. Cavenor, Mrs. Hearsey, Mrs. Snee, Miss Kirwin; Miss Olivia Houghton, of Chicago; Mrs. Russell, of Oshkosh, Wis.; Mrs. A. McDonald and Mrs. J. P. Creed, of South Bend; Miss W. Barrett, of Laporte; Mrs. Butts, Mrs. Fox, Mrs. Ireland, Mrs. Matthews, Miss Hooper, Miss Naburre, Miss George, Mayor Barnes, of Ypsilanti, Mich.; Miss Coughlin, of Keokuk, Iowa; Doctor Harris, Mr. Swygart, and Prof. Pease.

—The chapel was handsomely decorated for the great solemnities of the Festival of Our Lady of the Sacred Heart, the closing of the May devotions, and the Feast of St. Angela. The choicest flowers sent from afar added their fragrance and clustered around the tabernacle. The altars of the Blessed Virgin and St. Joseph blazed with hundreds of lights; on the three sides of the pyramidal stands in front and below the statues were crosses about four feet in height, formed of myriads of tiny colored lamps and bearing their message in emblematical words: "If thou wilt reign with Me, bear the cross with Me." At the 6 o'clock Mass, offered for the intention of Mother Superior by Rev. Father Saulnier, Assistant Chaplain, the whole Community and Catholic pupils received Holy Communion, thus offering the most worthy gift of prayer to God. Such gifts are chronicled above, and draw blessings on those for whom they are offered. No fear of asking too much, for God is able and willing to grant all that is needed to salvation. At 8:30 grand High Mass was sung by the Rev. Chaplain, Father Shortis, with Rev. Father Frère as deacon, and Rev. Father Zahm subdeacon. The congregation joined in singing the Gregorian "*Missa Regia*." Rev. Father Shortis preached on the "Life of St. Angela," and with that tact which leaves so much to be inferred made many touching remarks on duties owing to superiors. He praised the pupils for the manner in which they had shown that morning their love and appreciation of the labors of their Mother. After the High Mass the whole Community offered their congratulations. Addresses in English, French and German were read; all were beautiful, and handsomely decorated by artistic hands. We cannot refrain from particular mention of one, the cover of which was ornamented with pansies, still fresh and soft, gathered by Very Rev. Father General himself in St. Joseph's garden at the Mother House of the Fathers of the Holy Cross in Neuilly, Paris, and sent expressly as a token of his remembrance and blessing. The twelve blossoms formed a wreath, and expressed the hope of all present that when, in God's own time, our Mother should be called home, a crown of bright stars shall be hers forever.

—The Entertainment in St. Cecilia's Hall on the 31st commenced at 3 o'clock p. m., as announced in the programme given last week. The entrance overture was the grand jubilee one which was composed for the feast-day of the Duke of Saxe Weimar. Brilliant throughout, it culminates in the national anthem "God Save the King," called in this country "God Save America." It was appropriate to the occasion, and was well played by Misses Galen and Pleins. Schumann's Chorus was too short, merry and bright, and had the effect of putting everybody on the *qui vive*. An address to Rt. Rev. Bishop Dwenger, was read by Miss ——. Miss Foote sang "Tara's Halls" with pathos, then some merry Juniors came forward with an apology, "why they had no place on the programme," recounting the sad fact that some were too tall for short addresses and others were too short for long addresses, and "so that was the long and the short of it." Next was a sweet little trio, "My Mother," and as sweetly sung by Misses E. and A. Kirchner and Miss Cavenor. Then appeared the "Musical Minims," who expatiated on their training, whose method was taken from the birds—minus *time*, but full of "expression." Miss Geiser played "Dream Wanderings," representing the recollection of his home and the old folks by a wanderer in foreign lands, while the harmonious accompaniment represents the scenes surrounding him—the rustling of leaves, the sighing breeze, shepherd's distant pipe, through which is heard in changeful harmonies the melody of his thoughts, "Old Folks at Home,"—forming altogether a study of expression. Jenny Lind's "Bird Song" was warbled by Miss Lilian West, a post-graduate of '75, accompanied by Miss Foote, post-graduate of '76. Both in this way showed their affection for their *Alma Mater* and to Mother Superior, whom we are sure was pleased to see her *Western* bird resting on one Foote. "Silver Spring," another descriptive piece, was played by Miss Silverthorn. All could feel the bubbling water bursting its bounds and rushing along in streams of gushing melody, suggestive of sunshine and gladness. This kind of music requires a light but *certain* touch; not a note can be passed; each one is a drop of water which goes to form the whole. Miss Pleins rendered "The Spinning Song," from Wagner's "Flying Dutchman." The humming sound of the wheel in continual triplets—the frequent breaking of the thread, the dreamy reverie of "Gretchen," and the chorus of spinning maidens, were admirably described in tones, and showed the technical skill of Miss Pleins. The difficult Waltz by Rubenstein, played *up to time* by Miss Wilson, was in direct contrast to the other pieces. Dashing, brilliant, its movement was sustained throughout, and tried severely the muscular power of the pianist, which has been gradually developed, not forced. Miss Cavenor's song from "Il Trovatore" was quite successful, and shows a steady improvement in tone and manner. Haydn's Chorus was sung with life and vigor by the Vocal Class, formed of pupils who take private vocal lessons, and the well-formed tones and precision of time showed they had studied to some purpose. The musical part of the Entertainment closed with Ketterer's brilliant "Galop de Concert," played with good effect by Misses Spier and Keenan.

"Blanche of Castile," an original drama, was admirably performed by eighteen young ladies, every one of whom carried out her part so well that it would bring the necessity of writing out the whole play to speak of the manner in which it was rendered. The enunciation of every word was heard in every part of the hall. The tableaux were exquisitely beautiful, and carried us back in spirit to that "Age of Faith" when kings and nobles BELIEVED, and whose names, enrolled on the record of martyrs and saints, have outlived those of the mighty conquerors and despots of the earth. Of such was King Louis the IXth of France, who trod underfoot the fame of the world, and was brave because his heart was the seat of virtue and living faith. The stirring events of his reign, the Crusades, and the regency of his incomparable mother, formed the plot of the drama. The beautiful character of the Christian mother, tried in the heart's strongest affection, was fully portrayed, and Queen Blanche lives in the history of Louis of France, her glory blended in that of her son—a model queen and a model woman. Rt. Rev. Bishop Dwenger made a happy closing by a few touching and eloquent words of encouragement to the pupils of the institution.

Roll of Honor.

ACADEMIC COURSE.

HONORABLY MENTIONED.

[The editor of the SCHOLASTIC is not responsible for the spelling, etc., of the names in these lists. As there is no rule for the spelling of proper names, these are printed as given by the young ladies themselves.]

GRADUATING CLASS—Misses Mary Cooney, Amelia Harris, Anastasia Henneberry, Elizabeth O'Neill, Minerva Spier, Mary O'Connor, Anna Reising, Pauline Gaynor, Bay Reynolds.

1ST SENIOR CLASS—Misses Cecilia Boyce, Hope Russell, Sarah Moran, Ida Fisk, Emma Lange, Mary Ewing, Bridget Wilson.

2D SENIOR CLASS—Misses Clara Silverthorn, Mary Way, Eleanor Keenan, Sarah Hambleton, Mary McGrath, Elizabeth Keena, Mary Luce, Mary Danaher, Ellen King, Blanche Thomson, Zoé Papin, Catharine Barrett, Mary Birch, Mary Casey.

3D SENIOR CLASS—Misses Martha Wagoner, Julia Burgert, Ellen Galen, Mary and Genevieve Winston, Emma Shaw, Alice Farrell, Harriet Buck, Florence Cregier, Mary Halligan, Mary Brown, Alice Morgan, Thecla Pleins, Caroline Ortmayer, Angela Ewing, Frances Kingfield, Adelaide Kirchner, Catharine Hackett, Lola Otto, Agnes Brown, Catharine Lloyd, Elizabeth Schwass, Mary Sullivan, Adella Gordon, Elizabeth Walsh, Annie Cavenor, Ellen Mulligan.

1ST PREP. CLASS—Misses Adelaide Geiser, Mary Cleary, Mary Usselman, Sophia Rheinboldt, Anna McGrath, Lucie Chilton, Margaret Hayes, Minerva Loeber, Henrietta Hersey, Blanche Parrott.

2D PREP. CLASS—Misses Mary White, Mary Mullen, Ellen Kelly, Julia Kingsbury, Imogene Richardson, Ellena Thomas, Alice Barnes, Mary Lambin, Julia Barnes, Ollie Williams, Matilda Whiteside, Ada Peak.

JR. PREP. CLASS—Misses Linda Fox, Laura French, Charlotte Van Namee, Agnes McKinnis, Ellen Hackett, Louise Wood, Mary Lyons, Caroline Gall.

1ST JR. CLASS—Misses Ellen Lloyd, Julia Butts, Mary Cox, Jane Sunderland.

2D JR. CLASS—Misses Amelia Morris, Lucile McCrellis, Lillie Swygart, Alice King, Eva Swygart, Bridget and Teresa Haney, Manuelita Chavas.

LANGUAGES.

HONORABLY MENTIONED.

1ST LATIN CLASS—Misses Mary Cooney, Ellen King.

2D LATIN CLASS—Misses Clara Silverthorn, Maria Plattenburg, Mary Luce.

FRENCH.

1ST CLASS—Misses Mary McGrath, Clara Silverthorn, Amelia Harris, Hope Russell, Bridget Wilson, Nellie Keenan.

2D DIV.—Misses Julia Burgert, Anna McGrath.

2D CLASS—Misses Bay Reynolds, Mary O'Connor, Mary Jane Cooney, Sarah Moran, Ellen Galen, Addie Geiser, Mary Ewing.

HONORABLY MENTIONED IN GERMAN.

1ST CLASS—Misses Caroline Ortmayer, Adelaide Kirchner, Adelaide Geiser.

2D DIV.—Misses Mary Usselman, Sophia Rheinboldt, Elizabeth Walsh, Caroline Gall, Mary Ludwig.

2D CLASS—Misses Florence Cregier, Elizabeth O'Neill, Anastasia Henneberry, Catharine Barrett, Annie Reising.

3D CLASS—Misses Mary Way, Sarah Hambleton, Cecilia Boyce, Mary Lambin, Ellen King.

2D DIV.—Misses Charlotte Van Namee, Alice Farrell, Minerva Loeber, Blanche Parrott, Imogene Richardson.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

GRADUATING CLASS—Misses Thecla Pleins, Bridget Wilson.

1ST CLASS—Misses Adelaide Geiser, Clara Silverthorn, Elizabeth Kirchner.

2D CLASS—Misses Minerva Spier, Ellen Galen, Amelia Harris, Ellen Keenan, Elizabeth O'Neill.

2D DIV.—Misses Gordon, Leota Buck, Frances Kingfield, Delia Cavenor, Anastasia Henneberry, Mary Usselman.

3D CLASS—Misses Louisa Neu, Matilda Whiteside, Julia Burgert.

2D DIV.—Misses Annie O'Connor, Alice Farrell, Emma Lange, Adelaide Kirchner, Mary Brown, Mary McGrath, Elizabeth Walsh, Annie McGrath, Caroline Ortmayer.

4TH CLASS—Misses Ellen King, Anna Reising, Alice Morgan, Pauline Gaynor, Mary Cooney, Catharine Hackett, Annie Maloney.

2D DIV.—Misses Richardson, Mary Winston, Mary Way, Caroline Gall, Mary Mullen.

5TH CLASS—Misses White, Genevieve Winston, Martha Wagoner, Catharine O'Riordan, Annie Cavenor, Emma Shaw, Zoé Papin, Catharine Barrett, Florence Cregier, Mary Danaher, Anna Woodin.

2D DIV.—Misses Henrietta Hersey, Blanche Thomson, Laura French, Ellen Hackett, Marie Plattenburg, Lola Otto, Mary Cleary, Louise Wood, Charlotte Van Namee, Mary Halligan, Elizabeth Miller, Angela Ewing, Cecilia Boyce, Margaret Rathsam.

2D DIV.—Misses Henrietta Hersey, Blanche Thomson, Laura French, Ellen Hackett, Marie Plattenburg, Lola Otto, Mary Cleary, Louise Wood, Charlotte Van Namee, Mary Halligan, Elizabeth Miller, Angela Ewing, Cecilia Boyce, Margaret Rathsam.

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2D DIV.—Misses Henrietta Hersey, Blanche Thomson, Laura French, Ellen Hackett, Marie Plattenburg, Lola Otto, Mary Cleary, Louise Wood, Charlotte Van Namee, Mary Halligan, Elizabeth Miller, Angela Ewing, Cecilia Boyce, Margaret Rathsam.

6TH CLASS—Misses Ida Fisk, Sophia Rheinboldt, Elizabeth Schwass, Ellena Thomas, Rebecca Netteler, Catharine Lauber, Mary Ewing, Linda Fox, Mary Casey, Mary Lambin, Marcia Peak, Agnes Brown, Mary Mulligan.

2D DIV.—Misses Kelly, Blanche Parrott, Mary Birch, Mary Hake, Lucie Chilton, Ellen Wright, Ellen Mulligan.

7TH CLASS—Misses Barnes, Agnes McKinnis, Julia Kingsbury, Lorena Ellis, Sarah Hambleton, Mary Cox.

8TH CLASS—Misses Mary McFadden, Lucile McCrellis.

9TH CLASS—Misses Lillian Swygart, Alice King, Eva Swygart.

HARP—Misses Delia Cavenor, Ellen Galen.

ORGAN—Miss Blanche Thomson, Catharine O'Riordan.

VOCAL DEPARTMENT.

1ST CLASS, 2D DIV.—Misses Elizabeth Kirchner, Delia Cavenor.

2D CLASS—Misses Adelaide Kirchner, Annie Reising, Mary Usselman.

3D CLASS—Misses Adella Gordon, Agnes Brown, Genevieve Winston, Lola Otto, Catharine O'Riordan.

2D DIV.—Misses Adelaide Geiser, Sophia Rheinboldt, Imogene Richardson, Clara Silverthorn.

4TH CLASS—Misses Julia Burgert, Mary Winston, Anna Cavenor, Matilda Whiteside, Ellen Galen, Alice Farrell.

5TH CLASS—Misses Mary McGrath, Mary Mulligan, Annie McGrath, Mary Hake, Marcia Peak, Mary White, Eleanor Keenan, Elizabeth Schwass.

ART DEPARTMENT.

DRAWING.

HONORABLY MENTIONED.

1ST CLASS—Misses Emma Lange, Elizabeth Kirchner.

2D CLASS—Miss Delia Cavenor.

3D CLASS—Misses Adelaide Kirchner, Julia Burgert, Sarah Hambleton, Marie Plattenburg, Alice Farrell, Leota Buck.

4TH CLASS—Misses Mary Way, Caroline Ortmayer, Lola Otto, Hope Russell, Anna Reising, Laura French, Julia Butts, Elizabeth Schwass, Catharine O'Riordan, Lucie Chilton, Florence Cregier, Ellena Thomas, Minerva Loeber.

PAINTING IN WATER-COLORS.

2D CLASS—Misses Elizabeth Kirchner, Emma Lange.

3D CLASS—Misses Pauline Gaynor, Sarah Moran, Minerva Spier, Mary O'Connor.

4TH CLASS—Miss Matilda Whiteside.

OIL-PAINTING.

2D CLASS—Misses Lange, Pauline Gaynor, Bay Reynolds.

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Time Table—Nov. 11, 1877.

	*Mail	*Day Express.	*Kal. Accom.	†Atlantic Express.	‡Night Express
Lv. Chicago.....	7 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	9 25 "	11 10 "	6 35 "	7 40 "	11 15 "
" Niles	10 45 "	12 15 p.m.	8 12 "	9 00 "	12 35 a.m.
" Kalamazoo...	12 33 p.m.	1 40 "	10 00 "	10 26 "	2 17 "
" Jackson.....	3 45 "	4 05 "		12 50 a.m.	4 55 "
Ar. Detroit	6 48 "	6 30 "	*Jackson Express.	3 35 "	8 00 "
	*Mail	*Day Express.		†Pacific Express.	‡Evening Express.
Lv. Detroit.....	7 00 a.m.	9 35 a.m.	4 45 p.m.	9 50 p.m.	6 20 p.m.
" Jackson.....	10 20 "	12 15 p.m.		12 45 a.m.	9 40 "
" Kalamazoo..	1 13 p.m.	2 38 "	4 30 a.m.	2 53 "	12 25 a.m.
" Niles	3 05 "	4 07 "	6 30 "	4 24 "	2 38 "
" Mich. City..	4 30 "	5 20 "	7 55 "	5 47 "	4 15 "
Ar. Chicago.....	6 55 "	7 40 "	10 30 "	8 00 "	6 45 "

Niles and South Bend Division.

*GOING NORTH.			*GOING SOUTH.		
Lv. So. Bend—	8 45 a.m.	6 30 p.m.	Lv. Niles—	7 05 a.m.	4 15 p.m.
" N. Dame—	8 52 "	6 38 "	" N. Dame—	7 40 "	4 48 "
Ar. Niles—	9 25 "	7 15 "	Ar. So. Bend—	7 45 "	4 55 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.
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	Arrive.	Leave.
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Springfield and St. Louis Ex. via Main Line.....	8 00 pm	9 00 am
Springfield, St. Louis and Texas Fast Ex. via Main Line.....	7 30 am	9 00 pm
Peoria Day Express.....	3 40 pm	9 00 am
Peoria, Keokuk and Burlington Ex.....	7 30 am	9 00 pm
Chicago and Paducah Railroad Express.....	8 00 pm	9 00 am
Streator, Wenona, Lacon and Washington Ex.....	3 40 pm	12 30 pm
Joliet Accommodation.....	9 20 am	5 00 pm
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	Leave	Arrive.
Omaha, Leavenworth and Atchison Express...	10 15 a.m.	4 00 p.m.
Peru accommodation	5 00 p.m.	9 45 a.m.
Night Express.....	10 00 p.m.	6 30 a.m.

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CONDENSED TIME TABLE.
MAY 12, 1878.
TRAINS LEAVE CHICAGO DEPOT,
Cor. Canal and Madison Sts. (West Side).
On arrival of trains from North and Southwest.

GOING WEST.

	No. 1, Fast Ex.	No. 7, Pac. Ex.	No. 3, Night Ex	No. 5, Mail.
Pittsburgh,.....Leave	11.45 P.M.	9.00 A.M.	1.50 P.M.	6.00 A.M.
Rochester,.....	12.53 A.M.	10.15 "	2.58 "	7.45 "
Alliance,.....	3.10 "	12.50 P.M.	5.35 "	11.00 "
Orrville,.....	4.45 "	2.30 "	7.12 "	12.55 P.M.
Mansfield,.....	7.00 "	4.40 "	9.20 "	3.11 "
Crestline,.....Arrive	7.30 "	5.15 "	9.45 "	3.50 "
Crestline,.....Leave	7.50 A.M.	5.40 P.M.	9.55 P.M.	.....
Forest,.....	9.25 "	7.35 "	11.25 "	.....
Lima,.....	10.40 "	9.00 "	12.25 A.M.	.....
Ft. Wayne,.....	1.30 P.M.	11.55 "	2.40 "	.....
Plymouth,.....	3.45 "	2.46 A.M.	4.55 "	.....
Chicago,.....Arrive	7.00 "	6.00 "	7.58 "	.....

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.	No. 8, Mail.
Chicago,.....Leave	9.10 P.M.	8.00 A.M.	5.15 P.M.	.....
Plymouth,.....	2.46 A.M.	11.25 "	9.00 "	.....
Ft. Wayne,.....	6.55 "	2.10 P.M.	11.35 "	.....
Lima,.....	8.55 "	4.05 "	1.30 A.M.	.....
Forest,.....	10.10 "	5.20 "	2.48 "	.....
Crestline,.....Arrive	11.45 "	6.55 "	4.25 "	.....
Crestline,.....Leave	12.05 P.M.	7.15 P.M.	4.30 A.M.	6 05 A.M.
Mansfield,.....	12.35 "	7.44 "	5.00 "	6.55 "
Orrville,.....	2.26 "	9.38 "	7.10 "	9.15 "
Alliance,.....	4.00 "	11.15 "	9.00 "	11.20 "
Rochester,.....	6.22 "	1.20 A.M.	11.06 "	2.00 P.M.
Pittsburgh,.....Arrive	7.30 "	2.30 "	12.15 "	3.30 "

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Indianapolis, Peru & Chicago RAILWAY.
Time Table, December 26, 1877.

Northward Trains.	No. 5. Peru and Mich. City Ex.	No. 3. Chicago & Toledo Ex.	No. 1. Mail, Ft. W., Tol. and Detroit Ex.
Ly. Indianapolis.....	4.35 P. M.	12.25 P. M.	7.25 A. M.
" Kokomo.....	7.10 "	2.42 "	9.52 "
Ar. Peru.....	8.10 "	3.50 "	10.47 "
Ly. Peru.....	8.25 P. M.		11.10 A. M.
" Plymouth.....	10.25 "		1.14 P. M.
" La Porte.....	11.55 "		2.45 "
" Michigan City.....	12.40 A. M.		3.30 "

Southward Trains.	No. 2. Mail Ft. W., Chi. & Detroit Ex.	No. 4. Chicago and Mich. City Ex.	No. 6. Ft. W., Toledo & Detroit Ex.
Ly. Michigan City ..	9.10 A. M.	8.05 P. M.	
" La Porte.....	10.00 P. M.	8.50 "	
" Plymouth.....	11.24 "	10.25 "	
Ar. Peru.....	1.50 "	12.38 A. M.	5.37 A. M.
Ly. Peru.....	1.27 P. M.	12.33 A. M.	
" Kokomo.....	2.55 "	1.50 "	6.33 A. M.
" Indianapolis.....	5.30 "	4.10 "	9.10 "

F. P. WADE, **V. T. MALOTT,**
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L. S. & M. S. Railway.

On and after Sunday, May 12, 1878, trains will leave South Bend as follows:

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2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 30 p m; Buffalo 8 05 p.m.
11 05 a m, Mail, over Main Line, arrives at Toledo, 5 25 p m; Cleveland 10 10 p m; Buffalo, 4 a m.
12 16 p m, Special New York Express, over Air Line; arrives at Toledo 5 40 p m, Cleveland 10 10 p m; Buffalo 4 a m.
9 12 p m, Atlantic Express, over Air Line. Arrives at Toledo 2 40 a m; Cleveland, 7 05 a m; Buffalo, 1 10 p m.
4 50 and 4 p m, Way Freight.

GOING WEST.
2 43 a m, Toledo Express. Arrives at Laporte 3 35 a m, Chicago 6 a m.
5 05 a m, Pacific Express. Arrives at Laporte 5 50 a m; Chicago 8 20 a m.
4 50 p m, Special Chicago Express. Arrives at Laporte 5 40; Chicago, 8 p m.
8 03 a m, Accommodation. Arrives at Laporte 9 05 a m; Chicago 11 30 a m.
7 30 and 8 03 a m, Way Freight.

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J. W. CARY, Gen'l Ticket Agt., Cleveland.
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